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# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 45.

NEW-HAVEN, APRIL 8, 1820.

Vol. IV

## CHEROKEE NATION.

### JOURNAL OF THE MISSION AT BRAINERD.

(Continued from page 684.)

November 9, 1819. Having heard, that the brethren destined for this station and for the Arkansaw were near, brother Washburn and Milo Hoyt went out this morning to meet them.

10. Brother Conger arrived about 3 o'clock in the light waggon, and told us we might expect the rest of the company next morning. At evening, after dark, one of the double waggons arrived with brother Conger's family. They left the other waggons on the opposite side of the Tennessee, expecting they would all be got over the river before dark, and come in to breakfast with us in the morning. It is a time of great rejoicing at Brainerd. We feel that the Lord has heard our prayers for help, and it is now our duty to render praise.

11. The remainder of our brethren and sisters, with their children, arrived this morning in health. Their journey has been on the whole, prosperous, and attended with few disasters. Two horses died suddenly on the road, but were immediately replaced by fresh ones. Sister Vail was for a time sick, and unable to travel; but it was thought not best to detain the whole company on her account. Brother Vail and their two little ones, remained with her, and kept the light waggon, by means of which, he was able to overtake the company after her recovery; so that the general progress was not in the least hindered on that account. The whole journey, from New-Jersey to Brainerd, was performed in six weeks.

O that we could be sufficiently thankful to our gracious Saviour, for the abundant mercies which we have experienced, and the sweet consolations now afforded us.

Meeting for business. *Resolved*, that

when any brother goes out to take charge of a local school, he take with him, from the original establishment, such articles as he shall think necessary, with the consent of the brethren in regular meeting: and that a list of all these articles, with their supposed value, be left at the original establishment.

As our expected help has arrived, therefore, *Resolved*, that we consider brother Butrick as released from the temporal concerns of this mission, to return to the study of the Cherokee language.

12. Brother Hicks writes, that the late council forbade their own people to employ white men to till their land, or oversee their farms; but that missionaries may employ what help they need. The chiefs and council were well pleased, that mechanics were coming to our assistance at Brainerd.

22. Brother and sister Hall with their household goods, left us for their station at Tallony. Brother Vail went with them to drive the waggon that carried most of their goods,—George W. Halsey, brother Conger's apprentice, to assist on the buildings a few weeks, and sister Anna to assist sister Hall, until a girl can be hired. May a divine blessing attend them, and ever rest upon them, and ever rest upon their labours.

A box, containing 100 Bibles and 100 New Testaments, forwarded to us for gratuitous distribution, from the Philadelphia Bible Society, by Robert Ralston, Esq. last May, reached us in safety. A part of these have been much needed here several months, and we trust the remainder will ere long be distributed to those who will be able to read them. These volumes are therefore a very seasonable and precious treasure. They have been transported without injury. With these we received a large box from the Brainerd Society of Females, Philadelphia, and a small one

from Windsor and Deposit, N. Y. of clothing, &c. in good order. O what are we, that our God should incline his children to make us their almoners in a matter of such disinterested liberality? May his grace direct us to dispose of these charities as shall be most for his glory. And may a divine reward be granted to the benevolent givers, an hundred fold in this life, and in the world to come, the unspeakable satisfaction of mingling souls with many, whose salvation they have furthered.

**Nov. 25.** Brother Conger has been confined with a slight fever for 5 days. We hope he is now, through the mercy of God, in a state of convalescence.

Last week we were busily employed in preparing for the departure of brother and sister Hall. This week we are reminded, that brothers and sisters Finney and Washburn, expect to leave us early next week. We meet—by the grace of God our hearts are united—the command of Christ requires us to be separated, but we trust his love will bind us in bonds stronger than death; and after we have been supported to sustain a few days labour here on earth, that it will perfect us for ever in that blessed society above, where friends never part.

**27.** Brother Conger, becoming more unwell, it was thought best to send to Washington, Tenn. for a physician.

At a church meeting after preparatory lecture, John Arch, a full blooded Cherokee, who came to us last January, was examined as to his experimental acquaintance with the religion of Jesus, and being judged a hopeful convert, was accepted as a candidate for baptism.

We hear from Springplace that they have lately baptised three adults, hopeful converts of our red brethren, and that they have hopes for one or two more.

**Sab. 28.** Another precious season was granted of renewing our covenant at the table of our Lord. In respect to numbers of us, it was the first, and probably will be the last, season of communing together in this sacred ordinance. Brother Finney and Washburn

officiated, and it was, we trust, a refreshing season to us all.

**29.** Meeting for business. *Resolved*, that the brethren destined for the Arkansaw, have liberty to take from this establishment certain articles mentioned in a bill presented to this meeting. *Resolved*, that John Arch, together with David Brown, assist brother Butrick, in the intervals of school, as interpreters for writing the Cherokee language. *Resolved*, that our meetings for business, be not, in ordinary cases, prolonged till after 9 o'clock.

The father of John Arch, after continuing with us a few days, appeared perfectly willing to leave him with us, and took an affectionate leave of us all, to return home about 12 days since.

**30.** We were this day called to the painful duty of parting with the dear company, who are, by the will of God, to penetrate the forest, and seek a place to labour far to the west. Our communion has been pleasant, and parting painful. But we have reason to bless God for the pleasant interview we have had, and for those delightful ties, which have been strengthened here, and which, we trust, will bind our hearts for ever. May the good providence of God protect them, and the presence of him who dwelt in the bush, be their comfort and their stay, and the giver of every good and perfect gift, grant them the desires of their hearts, in making them the happy instruments of imparting the blessings of salvation to multitudes, who shall be their joy and crown of rejoicing in the day of the Lord Jesus. And, at the establishment now to be formed, at some unnamed place in that dark region, may they have the satisfaction of entertaining missionaries, destined to carry these glad tidings as far to the west of them, as they are now going west of us.

**Dec. 3.** We were again called to the pleasing duty of opening several boxes containing clothing for the children and missionaries, furnished by the charity of our sisters at the North. It appears that one box was from East Hartford, Con. one from Rindge, N. H. one from Bath, N. H. and Barnet, Ver. one from

the Western Society, Worcester, Mass. and one from Greenfield, Mass. These boxes, together with a trunk from the Treasurer, containing books, slates, pencils, &c. for the schools, and some clothing for the children from the Gleaning Circle of Holliston, Mass. were forwarded by the Treasurer from Boston, about the middle of August last, by way of Baltimore and Knoxville.

These repeated donations, coming into our hands from the friends of Jesus and his cause among the heathen, increase our responsibility, and ought to excite increasing gratitude to Him, who has promised his Son "the heathen for inheritance, and the uttermost parts the earth for his possession." Our warmest thanks are also due to those dear helpers, who, with so much labour and care, and we trust, with many fervent prayers, have prepared and sent these things. May God grant grace to feel and act in character.

Sab. 5. Brother Conger, though still lame, was able to attend the public worship of God, in the little sanctuary which has graciously afforded us in this wilderness. Brother Butrick, who went yesterday to attend an appointment, miles south of us, returned this evening. Preaching at that place is once in four weeks, and brother Reece generally attends as interpreter. The attention of the people in that neighbourhood not abated. Last evening four came to the place of meeting on foot, a distance of 10 miles, five of which they walked after dark, fording one large stream. It being too dark to see anything that was not white, one went before feeling out the path with his lantern, and the others followed in succession, by each observing the blanket of the conductor.

Brother C. is absent to preach at brother Hicks's. It is our intention to have but one appointment abroad on Sabbath, but in consequence of one appointment being postponed to attend the sacrament here, we had two this

Brother Conger rode out about four miles, and returned without any apparent injury from fatigue. He hopes

soon to be able to set out for Augusta, after the machinery, tools, &c.

Mr. Andrew Ross, who, in connexion with his brother, Mr. John Ross, has lately established a store at fort Armstrong, about 60 miles from Brainerd, says, the people there are very desirous of having a school in that neighbourhood. He thinks 30 scholars might be collected, who would board at home, or in the neighbourhood at their parents' expence. We have had repeated applications for a school in that place.

(To be continued.)

#### SPAIN.

*Extracts from an unpublished pamphlet, entitled, Observations on the State of Religion and Literature in Spain, made during a Journey through the Peninsula in 1819.*

There are in Spain, according to Antillon's calculations, two hundred thousand ecclesiastics. They possess immense revenues, and an incalculable influence over the mass of the people; though it is certain that influence is diminishing, notwithstanding the countenance and co-operation of a government deeply interested in preserving their authority.

The Inquisition has no doubt, been greatly humanized by the progress of time. Its vigilance and its persecutions are, indeed, continually at work. Its greatest zeal is now directed against Freemasons, of whom immense numbers occupy its prisons and dungeons. I have conversed with many who have been incarcerated by the Inquisition, and they agree in stating, that torture is no longer administered. But its influence on literature is perhaps greater than ever. With the difficulty, delay, expense and frequent impossibility of obtaining a licence for the publication of any valuable work may be well contrasted the ridiculous trash which daily issues from the Spanish press.— Accounts of miracles wrought by the different virgins, lives of holy friars and

sainted nuns, romances of marvellous conversions, libels against Jews and heretics, and Freemasons; histories of apparitions, and so forth, are generally introduced, not by a mere licence of the Inquisitor, but by long and labored eulogiums.

In describing the influence of monks and friars, and the character of their writings, a Spanish author gives the following statement. 'They shew us our Saviour lighting one nun to put cakes into an oven; throwing oranges at another from the *sagrario*; tasting different dishes in the convent kitchens, and tormenting friars with childish and ridiculous playfulness. They represent a monk gathering together the fragments of a broken bottle, and depositing in it the spilt wine, to console a child who had let it fall at the door of the wine shop. Another repeating the miracle of Cana to satisfy the brotherhood, and the third restoring a still-born chicken to life, that some inmate of the convent might not be disappointed. They represent to us a man preserving his speech many years after death, in order to confess his sins; another throwing himself from a high balcony without danger, that he might go to mass. They shew us angels habited like friars, chanting the matins of the convent because the friars were asleep. They paint the meekest and holiest of men torturing and murdering the best and wisest for professing a different religious creed.' A book of great popularity, introduced by several pages of inquisitorial praises, gives an account of the crimes and punishments of the twelve tribes, of which the following is a specimen—'the tribe of Judah treacherously delivered up our Lord, and thirty of them die by treason every year. Those of Asher buffeted Jesus, and their right hand is always nearly a palm shorter than the left. Those of Naphtali jested with Jesus about a herd of swine, since which they are all born with tusks like wild boars. The tribe of Simeon nailed our Lord to the cross, and on the 25th of March four deep and dreadful wounds are inflicted on their hands and feet. The

tribe of Joseph made the nails for crucifying Jesus, and blunted them to increase his sufferings; and therefore their hands and feet are covered with gashes and blood. Those of Benjamin gave vinegar to Jesus; they squint and are palsied, and have the mouths filled with nauseous worm. This is a fair specimen of a book of 1820 pages.

#### FEJEE ISLANDS.

A seaman, a native of Scotland, had several years been employed in vessels, trading among the islands in the great South Seas, lately returned home, and gave an interesting account to a friend of missions, of the countries he had visited, especially of the Fiji Islands, on one of which having deserted his ship on account of the severity of the captain, he continued the years. Having recommended himself to the principal chief by activity and general usefulness, he remained unharmed by the natives, and was abundantly provided for as in such a situation could expect. He also constantly carried loaded pistols with him, the effects of which the people understood would be fatal to any who might assault him.

He describes the soil as good, the natives are total strangers to the art of cultivating it, and so idle that they would rather starve than work. They depend for subsistence chiefly on the sweet potatoe or yam, but they have hogs, which however are not plentiful. They have a tolerable supply of fish, but are not skilful in procuring it, and are in great want of fishing tackle.

He describes them as universally cannibals. They are bold, fierce, fearless; delight in war; enjoy vengeance, and feed with triumph on the bodies of the slain, and of their prisoners. They have canoes, pretty large, and sometimes a fleet of them is engaged in close combat on the ocean; the enemy give way he is pursued to his own island, where a second battle sometimes ensues; and if conquer-

[A] men, women and children are killed, and a feast held of the slain.

The friend who furnished us with this article is very desirous that missionaries may be sent to one of these overed lands.

### SOUTH SEA ISLANDS.

Our readers are aware of the astonishing and delightful change, which has taken place in those islands of the Southern Pacific, where Christian Missions have been supported for the last twenty years. This change more marvellous than almost any other, which has occurred since the day of Pentecost, is now an admitted fact, *known and read of all men*. Letters from the missionaries have described it fully, and with particularity: and their description has been most amply confirmed, by the numerous Captains and crews, who have touched at the islands.

We have supposed it would gratify our readers to peruse the following account of a visit to Tahiti, (or, as it is commonly written, Otaheite,) given by Mr. Charles Bowers, of Boston, in a letter to his parents. The letter recently came to hand; and we were kindly permitted to take a copy. As the eye passes over these paragraphs, will not the heart of the Christian earnestly desire, that the Sandwich Islands may experience a similar transformation. How joyful would it be, to behold the whole population of Owhyhee, employed in erecting churches, in founding schools, in reading the Scriptures published in their own island, and in their native language;—to witness their strict observance of the Christian Sabbath, and admit the cheering evidence, that the great business of their lives is a preparation for heaven.—*Panoptist.*

“Dear Mother,—I do not think of any thing to write to you at present, which will be more pleasing, than a short account of my very pleasant visit to Tahiti.

“On the 31st of Oct. 1818, we left the Marquesas, and in six days came to anchor in Matavia bay, in the island of

Tahiti, running a distance of 850 miles, and laying to three nights of the time.

“Just before coming to, one of the missionaries, whose name is Wilson, came on board in a canoe. He was one of the first who came out from England in the Duff; is a man of respectable appearance, about the age of 45 or 50. I went below with him; during our conversation he informed us, that about two months before, he had the misfortune to lose his wife, leaving four young children to his care. He is the only missionary on this part of the island. After dinner he took leave, saying, that he had to catechise the children at 3 o’clock, and invited the Captain and myself to come on shore, and pay him a visit. By this time, the ship was surrounded with canoes, and the decks were full of these friendly people, and their merchandize, consisting of apples, oranges, bread-fruit, cocoa, &c. and we began a brisk trade for these articles.

“The afternoon being very pleasant, the Captain and myself went on shore according to promise, and in our walk to Mr. Wilson’s accompanied by a troop of natives, we had a view of this delightful island, which is now under a state of excellent cultivation. We did not find it necessary here, as on former occasions, to carry a brace of pistols in our pockets, to defend our lives. Instead of implements of war, the natives carried books in their hands; and in the houses we could see them industriously employed about their domestic concerns.

“Before we came in sight of Mr. Wilson’s church, we heard them singing a hymn in their own language. When arrived at the door of the church, where Mr. W. had been catechising the children, we found the good man engaged in prayer, and the room full of natives and their children, on their knees, giving the most devout attention. To me it was a strange and affecting sight.

“Immediately after the prayer, we went with Mr. Wilson to his house, where we found every thing convenient and comfortable. We saw three fine little children. After tea, he took a walk with us, and we visited some of the native

families, and found them as different as possible from any other natives we have seen before or since, during our voyage. They are perfectly civilized, their land is well stocked with hogs, fowls, &c. and their gardens filled with fruit and vegetables. After waiting on us down to the beach, Mr. Wilson took leave of us. Being highly pleased with our visit, we returned on board the ship, where we arrived at dark.

"The next day I was on shore again, and visited Mr. Wilson. The object now was, to get information from the missionaries respecting the probability of our procuring a cargo.\* Mr. W. referred us to Mr. Crook, who resided on another part of the island, called the district of Papara, about eight miles distant, where we proposed to pay him a visit. The next day being their Sabbath, we concluded to go on Monday, which was our Sunday; they reckoning time eastward from Greenwich, and we reckoning westward.

"The next day not a canoe was to be seen, and, as Mr. W. informed us would be the case, not a native came near us the whole day. About 12 o'clock the Captain and myself went on shore in the jolly boat, with four boys, round a bluff point, whence Capt. Wallis was fired at by the natives in 1776,† and where we saw the cocoa nut trees which Capt. Cook and Mr. Banks planted for experiment. We walked up the Beach to a small village, and found the people just returning from their forenoon service, (preached by one of the native ministers,) with their satchels containing their psalm books and Testaments. We visited several houses, and were every where treated with the greatest politeness, they giving us the best of their fare, and saying, in excuse for placing it before us cold, that they always cooked on Saturday, so as to have all the time of Sunday to serve the Lord. I returned to the ship to dinner, more and more pleased with this people and their happy island.

"In the afternoon I went on shore with two of our officers, and attended di-

\* Of sandal wood.

† We think this date must be incorrect, as Capt. Wallis visited the islands in 1767.

vine service at Mr. Wilson's chape. The house was full, and as many people were on the outside as within,—all dressed in the best taffas, and paying the closest attention. Mr. Wilson, after praying and singing, preached a sermon in the Taheitan language of which we understood very little. After service we all supped with Mr. W: and the officers returned on board well pleased with their visit, and saying, I had not exaggerated any thing in my description.

"The next morning I went on shore for Mr. Wilson and his two little boys who were to accompany us, and took them on board. Shortly after the pinnace was manned, and we all set out. The weather being quite calm, we could not make sail, and therefore were obliged to pull at the oars all the way. We arrived about 12 o'clock at a fine landing place, near the house of Mr. Bourne, a young man who had been on the island about a year, and does the printing business in the native tongue. He, with his wife, came down to welcome us on shore, and took us to his house, where we found every thing remarkably clean and neat. While Mr. Wilson went over to Mr. Crook's house, Mr. Bourne took us out to see his printing press, garden, &c. Besides other vegetables, he had growing, cotton, sugar cane, tobacco, &c.

"Shortly after, Mr. Crook came in, to whom we were introduced. He is a remarkably active and pleasant man, apparently about 40 years of age. Had a long and interesting conversation with him, but he could give us no satisfactory information with respect to the probability of our obtaining a cargo anywhere. After Mr. Wilson's return, we all dined with Mrs. Bourne, who gave us an excellent dinner of fowls and pudding, and had every thing so much like home, that I was really happy.

"After a hearty dinner, we all walked to Mr. Crook's house, about one fourth of a mile, on entering which any one might have seen my eyes glisten. Here was Mrs. Crook, a large and healthy looking woman, at the head of a long table, at which were twelve fine rosy cheeked children, all under fifteen, and all her own, except one, who was Mr.

Wilson's. They all appeared so healthy and so happy, that it was truly a delightful spectacle.

"After being introduced to Mrs. Crook, we took a long and very pleasant walk in the village, visiting the people in their houses, it being part of our object to obtain some bread fruit. When the Capt. mentioned this, Mr. C. spoke to one man in private; and on our return to his house after our walk, we found about 30 men laden with bread-fruit, bananas, and tarra, enough to load the boat, for which Mr. Crook said they would receive nothing. It being now about three in the afternoon, we took leave of Mrs. Crook and her family, and returned to Mrs. Bourne's, where we remained a short time.

"Having the day before sent a man off with the Bible and a note to the king, as I mentioned in a former letter, I requested Mr. Bourne, if he received a note of acknowledgment from the king, to enclose it in a letter to my father, with a translation, and, if he felt disposed, to give you a short account of the state of the island, which he promised to do with pleasure; but I think you may never receive it: as letters go so indirectly to America, it will be very likely to miscarry. About five, we took leave of Mr. and Mrs. Bourne, and Mr. Crook, and set out on our return.

"Mr. Wilson had previously told us of a large house of worship, which was building on our way to the ship, on a spot where formerly stood their principal *Morai*, or place for human sacrifices. Thinking it would be worth while to see it, concluded to stop. After getting on shore, we proceeded to one of the king's houses, and partook of some cocoa nuts, and thence went to see this famous building, which the king was determined should exceed every house on this, or any other island in the neighborhood. Mr. W. told us, the king was endeavoring to imitate the building of Solomon's temple.

"We found it situated in a very advantageous place for every purpose on a fine level piece of ground, which had been cleared for the purpose, and surrounded with cocoa nut and banana trees. It was extremely large, exceeding any house on any of the islands at which

we have been, and much superior in workmanship. After remaining a short time, we again embarked and returned to the ship, from whence Mr. Wilson went on shore with his two little boys, who were highly pleased with our excursion.

"The next day we finished our purchase of hogs, fowls, fruit, &c. and completed filling our casks with water. Had Mr. W., his two little boys, two chiefs, and the wife of a chief, to dine with us this day. Towards evening I went ashore, and with Mr. W. paid a visit to one of the chief ladies, who entertained us kindly.

"The next morning early, we set sail with a light wind, and stood over for the island of Eimeo, which is the principal place of the missionaries' residence. About noon we arrived off the island, and the Captain and myself went on shore. We were met by the *Captain of the missionary brig*, which was built on the island. We visited a number of the missionary and other ladies here, by whom we were received by every mark of attention, and, after a very pleasant afternoon, returned on board, and departed from these happy islands. Most gladly would I have tarried longer among them, but our business was completed, and we bade them adieu."

#### CEYLON MISSION.

##### REVIVAL OF RELIGION AT SEA.

We are happy to have it in our power to lay before our readers, the official communication of the missionaries to Ceylon, mentioned in our last number, giving an account of the wonderful work of grace on board the ship *Indus*, of which we gave only a summary. The Treasurer of the Board of Missions having received it too late for publication in the Panoplist for March, was kind enough to give it to the public, through the medium of the *Recorder*.

*Bay of Bengal, Oct. 12, 1819, }  
on board the brig *Indus*. }*

Very Dear Sir—By our joint letter to Dr. WORCESTER, you will learn the leading particulars of our voyage, and will bless God for his goodness to us in temporal things. But there is a still higher cause for gratitude. The Lord has been with us by the special influences of His spirit. The particulars you will have in our public Journal, to be forwarded from Calcutta, but we judge

it proper to give you a general view of the work, by the first conveyance which may offer.

We found the seamen at first, like the greater part of this *forlorn*, or we would rather say *neglected*, hope of Society, "without God in the world." Of some it might be said, "they had not so much as heard whether there be any Holy Ghost." One of them did not know how Christ died; and more than one did not understand the design of the Lord's Supper. Still they appeared more regular in their habits than seamen generally are; and being under the restraint of a pious Captain, they used very little profane language in our hearing. As they were destitute of Bibles, we distributed some among them from our Mission stock. Tracts were likewise put into their hands; and we soon had the pleasure of seeing them sometimes reading alone, and sometimes gathered in little circles reading to one another. We met them, generally, two or three evenings in the week for prayer and religious instruction. But neither these meetings, private conversation, nor preaching on the Sabbath, seemed to make any lasting impression. Two or three appeared serious for a little while, and then returned to their former stupidity. This was the case until the last of August, when one of the seamen, named Brown, was brought to the foot of the cross. It was on Saturday night. During the evening he was troubled in mind, without being able to define his feelings. About 12 o'clock, he left the helm, where he had been two hours in such distress as scarcely to be able to stand; and went below, not to sleep, but to weep and pray until the morning. Then he found relief, and though he tried to weep, could do nothing but rejoice. It seems he had thought more or less on the subject of religion ever since about six weeks after we sailed. One of the seamen then fell overboard, and was providentially saved. Occasion was taken from this circumstance to address them on the importance of being always prepared for death. Brown says, "I then thought, what is this they make so much fuss about, it must be worth some-

thing." He determined (to use his own expression) "to knock off swearing and drinking, and take to praying." Before this he disbelieved the Scriptures, and when he came on board the Indus, cursed the Missionaries, saying "Am I to be shut up so long with these men? I can't take even a civil oath to ease my conscience, without being mauled at the elbow by all the holy brotherhood." His resolution to break off some of his vices, it may well be supposed, amounted to very little. His *heart* was yet untouched. A fortnight before his hopeful conversion, we commenced a daily concert of prayer for the seamen, beginning with them individually. Brown was first named, and made the special subject of prayer, until the night his heart was apparently changed. This evident answer to prayer animated our petitions, and from the spirit of supplication which seemed to prevail we could not but hope for greater things than these. Other individuals were selected, and in no instance did we seem to address the throne of grace in vain for these individuals. One who had been the leader in opposition was distressed under a sense of sin, and two or three others were serious. Still there appeared nothing equal to our hopes, until the beginning of the week before last. Then a general solemnity began to settle on the countenance of almost every one on board. There was a kind of sacred stillness, like that sometimes observed before a storm, when nature seems to make a pause. The event we did not dare to imagine. We talked and felt as though a revival were commenced, and the only question was, "How can it be forwarded?" We were driven to the throne of grace, and set apart an hour each morning for social and united prayer.

Before the middle of the week the two under officers and clerk were mourning for sin. One of them, the first mate, was seriously impressed the preceding Sabbath. He had taken his spear to strike a fish, and while in the attitude of striking was brought under such conviction of sin in breaking the Sabbath, that he immediately laid aside

the instrument, and soon went to the throne of grace. The second mate was first permanently impressed while at work in the rigging above deck, without any apparent cause. Both he and the clerk were very much bowed down, and almost unable to take any food or rest. Our usual meeting with the seamen on Wednesday evening, was very interesting. All were present. With the belief that a work of grace was commenced, we exhorted them—"Quench not the Spirit."—Thursday was a solemn day. Capt. Wills was much animated. He said "it seems like a new conversion." In the afternoon we met for special prayer in the cabin; and never, perhaps, did any of us feel so sensibly the presence of God. The second mate and clerk were present. Their hearts seemed bursting. Their heads were waters, and their eyes a fountain of tears, while we wept and prayed for them. At evening we found one of the seamen, who had been deeply impressed for some days, rejoicing in hope.

The following day made us forget all the past. Our meetings for prayer were precious seasons. We felt that we had only to stand still and see the salvation of God. During the day, the officers and seamen were seen, here and there, collected in little circles to speak of the great salvation, or retiring to weep apart. At evening all on board were collected on deck, under a fair moon. Such a meeting was perhaps never seen on the great waters. The still small voice which had been whispering alarm to so many, became a mighty rushing wind, which shook every soul. After the usual addresses from us, Capt. Wills spoke to the seamen in a very earnest and feeling manner, telling them "Now is the accepted time." Scarcely a dry eye was to be seen, some could not restrain their feelings. After meeting, when we had retired a little distance, and sat down to sing a thanksgiving hymn, the Clerk, and after him the second Mate, came and joined us, expressing a hope in Christ. Their views and feelings had been changed the preceding night. We

endeavoured to assist them in self-examination, and prayed with them that they might not be deceived.

It was now evident that the work must be nearly at its height; for, though every thing was conducted without noise or effort, the mere intenseness of feeling which we had experienced for a few days past, could not long be supported.—There was something in our feelings like what St. Paul mentions, when he says, "My little children of whom I travail in birth again until Christ be formed in you." Still there were two who stood without; and determined to have no part or lot in the matter. On Saturday morning one of us took Baxter's Call to the Unconverted, and went forward to read it solemnly with the youngest of the opposers, whilst the rest went to God in prayer. We had a solemn time with the poor sinner. When we afterwards met for prayer the same person was remembered with such earnest solicitude, and almost agony, that we could not but believe there was mercy in store for him. The next day he was broken down, and before midnight was enabled to rejoice in the Lord. With the remaining opposer a similar method was pursued on Monday, only that the Bible was substituted for Baxter's Call. He too was distressed during the day, and at night sent for one of the brethren telling him that while in his birth in the afternoon, attempting to pray, it occurred to him that he must get up immediately and read Prov. xx. 4. and Acts xiii. 10. He rose and read them not knowing, as he says, what they contained. They were most perfectly descriptive of his character. The picture alarmed him somewhat, and he was in distress until he recollects the words, "Believe on the Lord Jesus Christ, and thou shalt be saved." On this foundation he was endeavouring to settle.

The Sabbath was a very precious day to us. We had morning prayers and two sermons *on deck*. The sermons were intended to discourage false hopes, but the effect was that of deepening the impressions of all who were beginning to hope. At evening we addressed the

seamen from the words "The harvest is past, the summer is ended, and we are not saved."

Monday was kept as a day of thanksgiving to God for his rich mercy, and a sermon was preached from the text, "Give God the praise, we know that this man is a sinner." A whole ship's company, with streaming eyes, were collected to thank God for a *general revival of religion at sea!* Such a spectacle must have rejoiced angels. Oh, how would it have rejoiced our Christian friends in America—how would it have animated the feeble exertions making to preach Christ unto those who go down to the sea in ships. The scene can only be conceived—it can never be described. Every heart seemed to be touched, and almost every soul rejoiced. During the remainder of the week, though there was gradually less feeling, there continued to be increasing evidence that the work was of the Lord. Every one on board—the first and second Mate, Clerk, Steward, Cook, Boy, and ten seamen, all give *some evidence* of having passed from death unto life. On this subject, however, we must only be understood to say, that they appear to us as well as the converts *generally* reckoned in revivals. That they will endure in the end can hardly be expected. Where the work is not thorough the seeming goodness will soon vanish away. It must require some strength of religious principle to resist the powerful temptations to which seamen are exposed, especially as they have often very little strength of character, and few worldly inducements to resist temptations. Still of all whom we have mentioned we should be unwilling to select any one and say of him that man will "by and by be offended." The only difficulty in believing the work to be thorough is, *the grace appears too great. A little world converted—a nation born in a day.* Who hath heard such a thing?

That you, Sir, and the Committee, may form some opinion whether we judge correctly of the genuineness of the work, we shall state some of its leading characteristics. The work has been still, and, though sudden, not violent. There has been no appearance of enthu-

siasm. The natural passions of fear and hope have been very little excited—no one has been much alarmed with the fear of punishment—the conscience has been principally addressed, and there has appeared more *grief* for sin than *terror* on account of it. Something, no doubt, yet but little, can be attributed to sympathy without knowing that others were in the same state. With the exception of the instance where one was directed to a portion of Scripture, there has been nothing like signs or visions; and concerning this we can only state what the man tells us. The convictions of sin have been *deep* and *afflicting*. The work appears to be in answer to prayer—to the prayers, we trust, of those who sent us forth to the Heathen, and of others who love the cause, but directly in answer to the prayers which God excited on board this vessel. The work has proved itself genuine, in part at least, by its fruits. The change is already astonishing. The lion is turned into a lamb, and the leopard into a kid. It is the Lord's doing and marvellous in our eyes.

Commending the precious souls of the seamen to your prayers, and to the prayers of all who love Zion, we subscribe ourselves, respected and dear Sir, your servants in the Gospel.

MIRON WINSLOW,  
LEVI SPAULDING,  
HENRY WOODWARD,  
JOHN SCUDDE.

#### OSAGE MISSION.

From the New-York Spectator.

#### TO THE PUBLIC.

The Board of Directors of the UNITED FOREIGN MISSIONARY SOCIETY, since its organization, have been zealously pursuing the great objects, for the promotion of which that Society was formed. They have endeavored to collect all necessary information in relation to those objects, and carefully and faithfully to prepare and arrange the best plans for their accomplishment. To the present time, they have been principally occupied in thus laying the foundation and erecting the scaffolding for a future superstructure.—They have

now the pleasure of announcing to the public, that they have determined to fix a Missionary station among the Osage Indians in the Arkansas Territory. The country has been explored, and the position has been fixed upon. The place is on the Grand River, which is a branch of the Arkansas River; in about the *thirty-sixth* degree of north latitude, and about the *ninety-eighth* degree of west longitude. The Osages are a large tribe; and the *Southern branch* of the tribe, to which this Mission is to be sent, is computed to consist of *from eight to ten thousand souls*. The unanimous consent of their Chiefs has been obtained; and they have expressed strong desires for such an establishment, since they have heard of the improvements introduced among their Red Brethren by the Missionaries at the stations called BRAINERD, and ELLIOT.

The Board have been so prospered by HIM, for whose glory they labour, as that already a number of persons have been induced to give themselves to the Board and to the LORD, and to devote themselves to his service at this station. The offers of these persons have been accepted; and the Board have requested them to repair to New-York, by the middle of April. The part of the Mission Family, which will then be collected together, it is expected, will consist of two ministers of the gospel, their wives, and four children; two male assistants, one of them accompanied by his wife and two children; and three female assistants; forming the number of sixteen souls.—Exertions are making to obtain three other male assistants. So that the part of the mission family, *to be sent on by the Board*, may be calculated to consist of about twenty persons. Among these, there will be two preachers of the Gospel, a farmer, a blacksmith, and at least three female instructors in reading, sewing, and the various particulars of domestic economy; these are already engaged. And the Board hope to obtain a Physician, a carpenter, and a mason.

When these persons shall arrive at their station, the children of the Indians will be ready to come under their care,

to become members of the same family, living under the same roof, and eating at the same table. What number of children will be received, cannot now be told; but even *two hundred* might be obtained, could they be attended to and provided for; and of all ages, from six to twenty years. *The children of the Indians are altogether without clothing.*

It is obvious that the expenses of such an establishment must be very heavy, and especially in the commencement of it. The persons who go out to form it, must receive from the Board the supply of their wants, and every comfort which can be procured for them. To fit them out for their long journey from the places of their present residence to their destined home; to support them while there; to shelter, and clothe and provide for them, and for the Indian children who will be received into the family, will subject the Board to a large and serious expenditure. But trusting to HIM, whose glory they would promote, and who has blessed them hitherto, the Board are determined to proceed. Trusting to HIM also to incline the hearts of those who may read or hear this plain statement, the Board now solicit the gift of such articles as the Mission family will require, viz: stationary, theological, medical and other books, medicines, surgical instruments, woollen cloths, calicoes and other cotton goods, linen, blankets, cotton and woollen stockings, yarn, thread, shoes, hats, caps, needles, pins, scissors, knives and forks, spoons, garden-seeds, &c.

Any of such articles, or donations in money, will be thankfully received and faithfully applied, and it is requested, that they may be sent at as early a day as may be practicable.

To the Philanthropy of their fellow citizens, this appeal is made by the Board for assistance, in sending to the savages of the forest these instructors in the arts and habits of civilized life; in providing for the wants of those who are going forth to these heathen purely for their good: and in clothing, and supporting, and educating the youth among them.

To the religious community, this ap-

peal is made for assistance in sending to these thousands of poor Pagans the precious gospel, which, with the Lord's blessing, shall lead them to the knowledge of the true God, and to partake of the salvation of Jesus Christ.

To those who are attached to the Presbyterian Church, the Reformed Dutch Church, or the Associate Reformed Church, the denominations whose highest judicatures have combined to form and pledged themselves to patronise the United Foreign Missionary Society, this appeal is made by the Board for assistance in commencing and supporting this first Mission establishment of *that Society*, which, we trust, is destined to be a durable and noble monument of the spread of christian charity, and of the success consequent upon an union of efforts.

To every individual, this appeal is made by the Board for assistance, in the service and for the glory of that God, whose word teaches us, that the widow's *two mites* are remembered by HIM when cast into his treasury; and that the gift of *a cup of cold water* to one of his people, shall not lose its reward.

The gift may be sent to the Rev. Dr. Milledoler, Fulton-street; Rev. Dr. Romeyn, White-street; Rev. Dr. Spring, Beekman-street; Mr. John Forsyth, No. 105 Water-street; Mr. Isaac Heyer, No. 24 Beaver-street; Mr. Z. Lewis, No. 40 Broad-street; Mr. Rensselaer Havens, No. 100 Chamber-street; Mr. Michael Schoonmaker, No. 87 Front-street; Rev. Dr. Richards, and Rev. Dr. Griffin, at Newark; Rev. Dr. McDowell, Elizabethtown; and Rev. Mr. Woodhull, at Brooklyn.

New-York, March 29th, 1820.

#### REVIVALS OF RELIGION.

The revival we have before mentioned, in Plainfield in this State, still continues. About 70 are hoping that they have passed from death unto life, within the last six months. Nearly one half of this number are males, and among the most respectable inhabitants of the place, many who a short time since were laughing and reviling, are now praying in their

families. And the Church which consisted of only three or four male members, and less than twenty females is now greatly strengthened and enlarged.

#### REVIVALS

*In Providence, Bristol, Warren, Swanzey, Smithfield, Newport, and Pawtucket.*

From the Christian Watchman.

*Messrs. True & Weston.*—By the request of one of your friends, I transmit to you a hasty summary statement of the surprising work of grace, which is now going on in Providence, and its vicinity. I cannot detail the particulars of this powerful and very interesting revival, which it is acknowledged, by old and experienced ministers, exceeds any work of the kind, that was ever witnessed in the town before, both for its rapidity and extent, and for its convincing force on the minds of the people at large. It is now but about three months since the first dawnings of it commenced, and but about two months, or hardly so long, since it assumed the appearance of spreading extensively; and I have this day ascertained, by my own enquiries, and from those of a friend of whom I solicited assistance, that about *three hundred and fifty persons*, have either been admitted to membership, in eight different churches, of four different denominations, or else have passed examinations in their different modes, and have been recognized as suitable candidates for church membership: And as the work is progressing, to all appearance, with unabating force, and new converts are daily coming forward with songs of praise, there must be a large number of hopeful believers who have not as yet applied for membership, and who have not of course been reckoned in the above statement; but how many I cannot ascertain.

Most of the churches in Providence, require of their candidates, a *circumstantial verbal relation* of their conversion: and by such relations nearly the whole of the three hundred and fifty

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have gained the fellowship of their fellow christians.

The necessity of the *new birth*, and of the *religion of the heart*, are doctrines so generally consented to, that very few seem disposed openly to oppose them. And indeed if this good work should spread for a number of months to come, as it has for two months past, the town of Providence would present a striking illustration of the prediction of Jeremiah, that, *they shall all know the Lord, from the least even unto the greatest.*

This work has for the most part been mild, orderly, and peculiarly refreshing to many of the servants of God, whose circumstances have been prodigiously tried and distressing. It has shed a bedewing and conciliatory influence upon some of the breaches of Zion. It has indeed been *like the dew of Hermon, and like the dew that descended upon the mountains of Zion, where the Lord commanded his blessing, even life forevermore.*

In the town of Bristol, a very powerful and precious work, has for some weeks prevailed, and a large number, probably somewhere from one to two hundred, have become its hopeful subjects.

In Warren, also, a similar work has lately commenced, and has assumed a very promising appearance.

In Swanzey, instances of conversions have been frequent for some time past.

In the upper part of Smithfield, at a large Cotton Factory establishment, a pleasing work has lately begun, and bids fair to spread extensively.

And the same may be said of the town of Warwick, where not far from twenty have lately been brought to hope in the Saviour.

All these places are within twenty miles of Providence.

This day I have received a letter from the Rev. Mr. Elton, Pastor of the second Baptist Church in Newport, in which he says,—“ The Lord has been pleased to pour out his spirit upon this place, and more than fifty persons in

my congregation are under serious impressions.”

Nothing special has as yet taken place in our village, but we have the satisfaction of seeing a little increased attention to meetings, and of having some fervent desires of the saints that the Lord should revisit us with the outpourings of his spirit, and that it may be with us as in days and months that are past. Yours Respectfully.

Pawtucket, R. I. March 29, 1820.

In Byfield and South-Reading, Mass. revivals are begun, and the prospects are encouraging. In the former town fifty or sixty give evidence of a saving change, and in the latter, many are rejoicing in the Saviour. In both these instances, it is said that the good work commenced in schools under the care of pious teachers—a fact worthy of great consideration. In Bradford, lower parish, fifty have recently been added to the church. In New Bedford, and the adjoining town, Fairhaven, is a distinguished display of sovereign grace. In the former place are reckoned more than one hundred hopeful converts. In Chester and Hardwick, in the same state, is a similar work.—In the latter town are more than one hundred converts, and in the former one hundred and twenty have been received into the church, and the work continues. In Providence, R. I. in several societies, are reckoned more than one hundred converts.—In Plainfield, Conn. is a signal work. Many instances in the state of New York are mentioned. In each of the towns of Auburn, Ballstown, and Stillwater, it is said there are one hundred converts; and in Malta, one hundred and thirty have been united to the church. In Elizabethtown, N. J. also, there is a revival. Besides these, there are revivals in Goshen, Clinton, and Canaan, N. Y.; in Bristol and Warren, R. I.; in Westfield, Ohio, in a church collected two years since by Rev. J. W. Curtis, and in several other towns in different states.—*Concord Observer.*

MARINE DISTRIBUTION OF TRACTS.  
(From a person occupied on the river  
Thames.)

There were some seamen on board a brig who could not read; a shipmate, who had been attending a prayer meeting, had received 'The Swearer's Prayer,' and, as he could read, he collected his shipmates on the half-deck and read it to them:—when he had done, one of the men who could not read, said, 'I am the greatest swearer in the world, and once *swore for a wager*, against another man.' He was very much impressed by the reading of the Tract; and, to the astonishment of all who knew him, left off that vile habit immediately, and has not been heard to utter an oath since; his conduct has been uniform in other respects. An old weather-beaten seaman, (sixty-two years of age) on board the Ruby, had also 'The Swearer's Prayer' given to him. On reading it, he was struck to the heart, and cried out, 'Lord, have mercy upon me!' He said to the mate, 'I hope God will keep me from swearing; I have been a swearer all my life.' It pleased the Lord to set a watch over his tongue; he was never heard to swear afterwards; he died a short time ago, and there is good reason to believe, in a full assurance of hope in Jesus.

One seaman received the Tract, 'William Kelly.' He was a sad drunkard; used to spend all his money in liquor, and could scarcely keep a shirt to his back. On reading it he declared he was the character described;—it made a solemn impression upon him; he no longer frequents public houses, singing the drunkard's song, but is found 'clothed, and in his right mind.'

A seaman belonging to the Europe, was a vile character, and would not attend the prayer-meetings; one of his ship-mates lent him 'James Covey.' He read it and was concerned, and said he was as wicked as ever Covey was. This man has gone through many sufferings; once he had his thigh broke in two places; two of his fingers he

has lost by a block falling upon them; once he was nearly jammed to death between two ships; but God has spared him, and there is reason to believe he now walks in the fear of the Lord.

The Tract 'On Drunkenness,' was received by a sailor at the prayer-meeting, on board the Atlas. This man was so addicted to that vice, that although he had a wife and four children, they scarcely ever received any of his wages; they wanted both bread and clothes, and they were nearly naked and starving. *Your Tract has done more for this family than if you had given them fifty pounds*; for, immediately on his return home, he threw the tract into his wife's lap, and in it was wrapped the *whole of his wages*, and said to her, 'See what that book has done!' He promised that he would never act again as he had done. The poor woman was astonished; she had not seen such a sight for six years, and lately mentioned the circumstance, with tears of joy, to a friend of mine, from whom I had the account last week. The man is completely an altered character.

GOOD DEVISED.

To the Editor of the Boston Recorder.

In company of a few intimate friends, who frequently meet together, some remarks were made on the subject of a corrupt pronunciation of our language. It was proposed by one of the party, that a fine should be imposed, (to the amount of 6 1-4 cents,) for each and every instance of violating the rules laid down by the best authorities on the subject; and that the money should be given to their pastor to dispose of to such religious purpose as he deemed best. The proposal was agreed to; and Walker's Dictionary was appealed to as the standard. Although none of the party are what would usually be called incorrect speakers, the sum collected by fines after some time, exceeded ten dollars. That sum is now enclosed to you to be appropriated to the *Mission at Eliot*. The writer would be glad to see the example followed by others.

An Advocate of Missions.

[April]

## FEMALE EDUCATION SOCIETY.

The Female Education Society of New Haven, acknowledges the Receipt of the following sums, since Nov. 13th, 1819.

Nov. 20—From two female friends, Lebanon, by Mrs. Silliman,	\$1 50
30th—From a female friend, Beverly, Mass. by Mr. Ingersoll,	5
From a gentleman of do. by do.	3
Dec. 6th—From two female friends, Farmington, by Miss M. Daggett,	1 50
19th—From a female friend, North Killingworth, by Mrs. Dwight,	1
20th—From the young Misses of Miss Charlotte Peck's School.	95
1820. Feb 10th—From the Female Benevolent Society, Litchfield, by Miss Pierce	10
From the young ladies, Charitable Society, Griswold,	5
From the Corban Society, Derby,	7
From a female friend, New Haven,	5
From a female friend, Derby, by Rev. Mr. Swift,	1
March 23d—From a female friend, New Haven,	10
30th—From a female friend, do.	2 25
	53 20

New Haven, April, 5th 1820.

The Directors also acknowledge the receipt of the following donations in wearing apparel and other valuable articles, since Nov. 13th, 1819.

From Mrs. Swift, Derby, 4 pair of stockings, 2 vest patterns, 4 yds of black waistcoating,	5 79
From a lady in Canaan, 2 yds and a half of cloth, 5 knots of yarn,	2 70
From the Female Benevolent Society, Middletown, 9 shirts, 2 pair of stockings, 7 pair of socks, 1 cloth coat,	26
From ladies in Torrington, 30 yds of blue woolen cloth,	60
From ladies in Trumbull, 3 sheets, 1 pillow case,	7
From a lady in New-Haven, 1 yd and 3 quarters flannel,	2 18
From Mrs. Judson, 1 waistcoat,	1 50
From ladies in Middlebury, 1 bed-quilt, 5 pair of stockings, 2 pair of socks,	9 75
From the Corban Society, Derby, 4 pair of woolen stockings,	3
From several ladies in Mansfield, 4 yds and 1 quarter of dark cloth, 5 pair of short stockings, and sundry other articles,	17 53
From ladies in Griswold, 1 bed-quilt, stockings, socks, gloves, suspenders, &c.	6 67
From Stonington Retrenchment Society, 1 bed quilt, necklace and box,	8 37
From the Female Benevolent Society, Litchfield, 6 shirts, 6 cravats, 5 pair of stockings, 2 towels, 2 pair of pantaloons, 1 vest, 11 yds of cloth,	38 83

From an aged lady,	46
From a gentleman in Durham, 1 surtont, 1 pair of gloves,	3 50
From ladies in Goshen, 6 pair of stockings, 1 blanket,	6 80
From a lady in New-Haven, 2 shirts, a pair of shoes,	4 50
From a lady in Derby, 1 surtont, 1 coat, 2 pair of pantaloons, 1 vest, 1 pair of shoes,	16
From a lady in New-Haven, articles of clothing,	1 50
From a gentleman in New-Haven, 1 hat,	1
From Killingworth and West Brook, 3 yds of homemade flannel, 1 pair of stockings, 3 pair of mittens,	3 50
From the Female Charitable Society, Salem, 2 flannel waistcoats, 2 cotton shirts, 4 pair of socks, 2 yds and 3-8ths of cloth,	9 79
From a lady in Hartford, 2 pair of socks,	1
From a lady in New-Haven, stockings,	1
From a lady in Windham, 1 pair of socks,	67
	238 34

Since the last annual report, several ladies in New-Haven, have aided the Society by having washing, tailoring, &c. done at their respective houses; and by boarding beneficiaries to the amount of \$120.

April 4th, 1820.

## OBITUARY.

## MRS. SWEZEY.

Feb. 21st, 1820.—Died at Norway, N. Y. the wife of Rev. Samuel Swezey, in the 31st year of her age. In our 2d vol. we recorded a similar dispensation of Providence, with which Mr. Swezey was then afflicted in the loss of a former wife. The subject of the present memoir, after patiently enduring much severe pain and distress during a lingering illness, calmly submitted to the will of her heavenly Father in taking her final leave of all she held dear on earth. She naturally possessed a sweetness of temper, which attracted the love and good will of her extensive acquaintances, and for nearly twelve years of her short life, she had been distinguished as a bright ornament of the visible church of Christ. As a companion she was faithful and kind, as a mother she was tender and affectionate, as a christian she was active and exemplary, and was eminently qualified for the responsible station she was called in Providence for a short time to occupy. Though not entirely exempt from darkness of mind during her last long and tedious illness, she was a remarkable pattern of patience, and submission, and at times was peculiarly animated in view of the sovereign mercy and grace of God as displayed in the salvation of sinners. From the consoling declaration, (Jeremiah xxvi. 3.) she derived unspeakable consolation, "I have loved thee with an everlasting love; therefore

with loving kindness have I drawn thee." Though by reason of the extreme weakness of her lungs she was many times unable to express what she evidently appeared to feel, there was scarcely any time during her illness, but what the christian might receive comfort and profit by being in her company. Joy beamed in her countenance when she heard the character of God exalted, and she possessed in an eminent degree the "Ornament of a meek and quiet spirit which is in the sight of God of great price" She appeared to feed delightfully on the promises. And all her hopes of salvation centered in Christ, as an all-sufficient, a divine Mediator. She manifested an entire willingness to leave the world, was remarkably favoured with the use of her reason, and as death made its approach, she desired her weeping friends who stood around her dying bed to compose their minds, committed herself to God, and sweetly fell asleep in the arms of her adorable Redeemer. O how short and precarious is life! how certain and solemn is death! and how infinitely important constantly to act with a wise reference to a future judgment and an endless eternity.

#### DWIGHT'S THEOLOGY.

The intelligence, contained in the following extract of a letter, will gratify the friends of vital religion in this country.

*Extract of a letter from Rev. THOMAS RAFFLES of Liverpool, to a gentleman in Boston, dated Jan. 11, 1820.*

"I gladly embrace this opportunity of acknowledging, how much the religious public in this country are indebted to the family of the late President Dwight, for the valuable addition they have made to our theological stores, by the re-publication of his System of Theology. It is read with great avidity by our Ministers and Students, and most intelligent people; and will, I have no doubt, become a book of reference and constant use in our Theological Seminaries."

The republication of Dwight's Theology, in London, was completed in September last.

#### ANECDOTE.

A pious clergyman one day riding out, his horse being young and rather untutored, began prancing in the street to the great inconvenience of the rider. A young gentleman feeling a disposition to amuse himself on the occasion thus accosted the clergyman; "Sir I thought

you considered *dancing* improper," to which he modestly replied, "O Sir I think it a very becoming exercise for *brutes*."—*Hartford Times*.

#### LIFE OF MILLS.

We are happy to inform our readers, that this work, which has been anxiously expected by the Christian public, has, at length, made its appearance. It is from the pen of the Rev. Dr. Spring of New York, and is executed in a manner worthy of the author. We sincerely wish it may have an extensive circulation. The life of such a man as the Rev. *Samuel J. Mills*, cannot be perused without profit

It will make every Christian peculiarly sensible of his deficiency in his prayers and exertions, and will teach the world how much may be accomplished in the great work of benevolence, by unremitting exertions and strenuous perseverance in the path of duty.

There is another reason affecting the cause of Missions, why we wish this work may have an extensive circulation. The Manuscript was generously presented by the author to the "N. York Evangelical Missionary Society," and has by them been published. The Society purpose to distribute the work by the instrumentality of its members and its friends. All exertions for its distribution therefore being gratuitous, the *whole* profits will accrue to this Society; the extent and usefulness of whose labours during the three years of its existence, are well known.

A few copies of the work have been deposited for sale at the office of the Religious Intelligencer. We understand too, that they may be had of the "Yale College Society of Inquiry respecting Missions."

#### OSAGE MISSION.

The Rev. Mr. Vail and his family will leave this city the ensuing week for New-York, and from thence, the mission will proceed to their destined home with all convenient dispatch. The season will not admit of delay, on account of the failing of the western waters.

We hope the friends of the Redeemer, will remember the *little ones* that are to be called into the fold from among the Osage Nation, and remember also the assurance, that "inasmuch as ye have done it unto one of these the least of my disciples, ye have done it unto me." Let those who think this mission necessary, compare their own trials with those who have forsaken all, and they will not give grudgingly.

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